Israel and the War

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Containing

"The European War and the Jews in the Light of Prophecy"

"The New Dawn for Israel"

By REV. THOMAS M. CHALMERS
Director New York Jewish Evangelization Society

MARCH, 1916.

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FOREWORD

So many requests have come in for copies of the magazine, **Prayer and Work for Israel,** in which the address, "The European War and the Jews in the Light of Prophecy," first appeared, that it has been thought best to reprint the address in its present form. It gives in outline the course of Gentile World Empire as predicted in Daniel. There are multitudes of believers who know nothing of the teaching of Scripture concerning the "Times of the Gentiles," and these were taken unawares by the outbreak of the greatest war of all history, a war for which thousands of students of prophecy had been looking for many years.

Our Lord told His disciples, speaking through them to believers of the latter time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21, 28. But if the Lord's people are ignorant of what the things are that are predicted to come to pass, how shall they recognize the times and look up?

The chapter on "The New Dawn for Israel" appeared originally in **The Women's Missionary Magazine,** Xenia, Ohio, and is given here to tell of the Lord's working through us in behalf of the Jews in Greater New York. A new day is dawning, through terrible night, for the wandering Jews. No work for God in this dark hour of human history is so important or urgent as bearing witness to Israel that their King is alive, on the throne of His Father, and waits to save individuals among them today, and that He is soon coming again to set up the throne of His father David.

Who will help to scatter this booklet to the ends of the earth? Who will join in prayer for Israel?

T. M. C.

ISRAEL AND THE WAR

I

The European War and the Jews in the Light of Prophecy

In Amos 3, 7 the prophet cries, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." God has not left His people in ignorance of the future history of this world, but has made known His counsel concerning the earth and the method of His great campaign for the application of His redemption to men and nations. In Ps. 25, 14 we read, "The secret of the Lord is with them that fear Him; and His covenant to make them know it." Again, in Isa. 45, 11, we are told, "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me," where we see that God would have us know what His plan and purpose are for Israel. It is comforting to know that God is concerned for our warning and guidance in view of the great trials and calamities which overtake men in the course of human history. The world goes on in utter ignorance, but they that fear the Lord are let into the great secret of His will for the earth and may meet every turn of human affairs, however dark and threatening, with courage and joy.

Paul wrote to Timothy, "All scripture is given by inspiration of God, and is profitable....that the man of God may be perfect, thoroughly furnished unto all good works." "All scripture" includes the prophecies. These are "profitable" to furnish the "man of God unto all good works." Without the furnishing of the prophetic word no minister of Christ is prepared to guide believers aright regarding "the things that are coming upon the earth." The Lord's people have a right to know what His word says as to the future. If they are not led by their pastors, then they are left to seek guidance elsewhere, and become the prey of the pedlars of cheap heresies, like Russellism, Christian Science, etc. Prophecy is given to guide believers through the dark days of human probation and to keep them steady in the midst of trial.

Present Position of the Jews

Let us note, first of all, what the Jews have done toward returning to their own land, and how they are situated to-day. A multitude of prophecies tell of a future final restoration of the Jews to Palestine. Many of the predictions that relate to the preliminaries of this return have been fulfilled in the last fifty years. The Jews are returning in unbelief, as the prophets foretell, and are seeking to build up a national life on the plane of other nations, without appealing to God for His help. God is permitting this that He may show how weak and helpless Israel is even in their own land without His guidance and protection. The Jews will give a fresh proof of their unbelief and folly, and will fall into the dreadful sin of receiving the Antichrist as their Messiah. Then they will suffer in the Great Tribulation more terribly than ever in all their awful history.

The Jews have organized the Zionist movement for a return to Palestine. They have planted in their land more than forty successful agricultural colonies, with fine olive orchards, orange gardens, etc. They have revived the ancient language of the prophets and are making it the medium of intercourse in Jerusalem, Jaffa and the colonies. In the last few years the Jewish scholars of Palestine have provided a Hebrew terminology for every modern science, so that Hebrew is now capable of expressing all modern ideas.

But what are the Jews doing since the great war broke out? Some 600,000 Jews have enlisted in the armies of the nations at war, and are fighting not to preserve Jewish nationality or for the defence of their own land, but are destroying one another while millions are suffering from starvation in Poland, Russia and Galicia. Why is this? What is the meaning of it all? Here are the covenant people, whom God promised to protect from their enemies. Now they fight the battles of their enemies and destroy each other. What a position for Israel! It reveals continued unbelief and rebellion, a determined national rejection to this day of their own Messiah the Son of God. But their great Jehovah is speaking to them to search His word. Their awful sufferings to-day, greater than any since the fall of Jerusalem 1845 years ago, are a trumpet call from God to repent and turn to Him.

Times of the Gentiles

It is not our purpose to consider the causes or progress of the great war in Europe, but rather to get such a view of the course of Gentile world power that we may per-

ceive with some degree of clearness where we are in the unfolding of the divine program for our world.

In the ancient days God placed Israel under probation. If Israel had proved obedient and worthy, then the Lord would have conferred universal sovereignty on that people. It is significant to note that during the time of their probation God permitted no universal empire to arise among the Gentiles. But Israel failed, going into abject idolatry and rejecting Jehovah. Then God transferred the empire of earth to the Gentiles, placing them now under probation, as we find in the conferring of power on Nebuchadnezzar in Jer. 27. With the accession of this king to the throne of Babylon the Gentiles began the rule of the world, a rule which would be made permanent if they proved faithful to God. God is testing all men on the line of their fitness to rule the earth.

In Daniel, chapter two, we have a representation of the Gentile kingdoms in the great dream image of Nebuchadnezzar. The king saw in his dream an image with head of gold, breast and arms of silver, body and thighs of brass, legs of iron and feet and toes part of iron and part of clay. By the Spirit Daniel gave him the interpretation of this dream. It represented four great empires which should arise in the earth. History reveals the fulfillment of this symbolic prophecy in the empires of Babylon, Media-Persia, Greece and Rome.

In Daniel, chapter seven, another view is given of these great kingdoms. The prophet had a vision, not a dream, in which he beheld four great wild beasts, a lion, a bear, a leopard and a nondescript monster with seven heads and ten horns. These beasts symbolize four kingdoms, the same seen in the great image of chapter two.

Why does God give us two representations of Gentile world power in this manner? The answer is clear. In his dream Nebuchadnezzar saw man himself as a mighty colossus bestriding the earth and ruling it for his own purposes. We behold in this image human pride, human ambition, man working out his great schemes of civilization for the mitigation of the curse. Here are the arts and sciences, the philosophy and culture of the world, all sustained by mighty armies and fleets and contributing to the glory of man, apart from any thought of real submission to God. This is the human view of Gentile world power.

But in Daniel's vision we have the divine view and it is quite different. The governments of the world are represented as wild beasts, which tear one another in

pieces and devour the earth. One only needs to look over the sea today to see the truth of this. Now it is most significant that the nations of the world have unconsciously accepted God's characterization of them in their choice of national symbols. These are all drawn from wild beasts or birds, as the dragon of China, the bear of Russia, the double-headed eagle of Germany and Austria, the fighting cock of France, the wolf of Italy, the lion of Britain, which we find mentioned by Ezekiel twenty-five centuries ago, when he refers in chapter 38 to "the merchants of Tarshish, with all the young lions thereof," as a modern maritime power which with her colonies, "young lions," will propose to resist the North-European alliance of the future in its invasion of Palestine. Thus we see that in God's view the Gentile governments of the world are beastly, and surely Europe in her beastly fighting is proving this to the hilt.

When did Gentile dominion begin? Nebuchadnezzar ascended the throne as the first ruler in the times of Gentile political probation in the year 606 B. C. Israel having failed incurred divine judgment, and Nebuchadnezzar's rule superceded that of the family of David in Palestine, only not all at once. And here we see the relation of the Jews and Jerusalem to Gentile world power. In the very year in which Nebuchadnezzar began to reign he besieged Jerusalem, took the city, carried awaw Daniel and many other captives, but did not destroy the city. He retained Jehoiakim of the house of David on the throne of Judea and made Judea a province of his mighty empire. Again in the reign of Jehoiachin the city was besieged, and many Jews carried into captivity. Then Nebuchadnezzar made Zedekiah king over Judea, and after eleven years the city was again taken by Nebuchadnezzar, Zedekiah having rebelled against him, and now the temple was burnt, the walls leveled with the ground, and many Jews taken to Babylon together with king Zedekiah, and from that day to this no member of the house of David, not even the rightful King, our blessed Lord, has sat on the throne of David. According to prophecy, in Ps. 110, 1, the Son of David, during the time of His rejection by His people, "until I make Thy foes Thy footstool," sits at the right hand of His Father in glory. Until He has an earthly people He cannot set up the throne of His father David. He waits now for the preparation of His heavenly people, the Church, to sit with Him in His own throne in the great millennial day, Rev. 3, 21. During the long period of Gentile world rule

Jerusalem and the Jews are trodden under foot. Israel's punishment and Gentile dominion are co-incidental.

How long do these two continue? Our Lord foretold that the one will last as long as the other. In Luke 21, 24 He says, "Jerusalem shall be trodden down of the Gentiles until the **times of the Gentiles** be fulfilled." This expression, "times of the Gentiles," marks a definite period while the word "until" points out the end of a period or event in scriptural teaching. In Daniel 4 we have a remarkable prediction concerning Nebuchadnezzar. It was a dream prophecy, in which the haughty king learned of God's judgment against him for his pride. He boasted of his glorious works, as the Gentiles are always doing of their civilization, their philosophy and great advancement. The king said, "Is not this great Babylon that I have builded?"

"While the word was in the king's mouth, there fell a voice from heaven, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar."

Why did this king have such a singular experience, going insane, losing his throne and becoming like a beast? Consider that Nebuchadnezzar, as the first king of Gentile times, symbolized in himself in this experience, Gentile rule, and the length of it indicates the duration of Gentile sovereignty. He was beastly and insane, and this is according to God the character of Gentile dominion.

These seven times are seven years. Reckoned by the Babylonian calendar, under which Daniel lived, the seven years contained 360 days each, or 2520 days in all. Let each day stand for a year, as after all the contradiction of scholars we still seem warranted in doing, and we have an indicated period of 2520 years. Reckoning from the accession of Nebuchadnezzar in B. C. 606, this period runs out in A. D. 1914—1915. Now say what we may as to the unscripturalness of the year-day theory, it is a fact that in the very year in which thousands of prophetic students were looking for some great event to take place, as a beginning fulfillment of the prophecies concerning the end, the most stupendous and significant war of all history broke out. This war, it is believed, is the beginning of the end of Gentile dominion in the earth. As such it is charged with an intense significance. And as the establishment of this

power over Israel and the overthrow of David's throne were gradual, so we may expect a gradual ending of Gentile dominion. It is not meant by this that the final smiting of the great image is a prolonged occurrence, but that the events connected with the judgment of the nations and the restoration of Israel to their land cover a period of years similar to that during which Judea was finally subdued and desolated by Babylonian power.

Probable Results of the War

No one can as yet foresee the end and actual results of the present war. But there are at least two results which are apparent already. We may look for a great increase in the influence of the Roman Catholic hierarchy. The Romish machine is straining every nerve to gain power among the nations. We need not call attention to the many indications of this since the war began, but only mention the fact to emphasize one result of the struggle which will open the way for Rome's control of the nations, as predicted in Rev. 17, 3.

A second result of the war will likely be a mighty advance in socialism. In spite of the action of the socialists of all the warring nations in joining hands at once with their governments, thus disappointing and belying the expectations of dreamers of world peace based on mere human agencies, there is seen already a great advance in the application of socialistic principles, as in Great Britain, France, etc.

A third probable result of the war will be the restoration of Palestine to the Jews. This seems probable whichever side wins. The Kaiser has spoken in favor of such disposal of Palestine. The Allies have the same purpose before them, and the Pope has expressed his interest also in this subject. Of course we may expect the Pope to have a concern for the Jews, now that they are becoming the subject of diplomatic consideration.

Each great power of Europe would like to possess Palestine. But no one of them can permit any other to hold a land so central and so strategic. For two generations France has desired to possess Syria. This is to be allowed if the Turkish Empire is broken up. Then England will see to it that a buffer state is erected in Palestine, between French Syria and British Egypt and the Suez Canal. The Jews, with no land of their own and undesired in the lands of Europe, will thus be given the land for which they are to entreat the powers at the coming peace congress. So at last the Jewish restoration to Palestine has become a question of practical politics in the chancelleries

of Europe. This restoration of the Jews and their organization into a separate state may come at the close of the war, or it may be deferred until a short time later, but it is bound to come soon. With other results of the war we are not at present concerned.

The Time of the End

What will be the course of events as the Times of the Gentiles come to an end? Here we face very definite intimations in prophetic teaching. The books of Ezekiel, Daniel and Revelation point out the final development of Gentile world power and reveal, though largely in outline only, a new alignment of the nations . Scripture teaches that there will be a great Roman confederacy, and in part opposition to this there will be a North-European Alliance which will include a large part of Asia. It is probable that the great wars of the future will be mainly titanic struggles between these two for the possession and control of Southwestern Asia and the Balkans, including especially Constantinople, the Euphratean valley and Palestine.

In the dream image of Nebuchadnezzar the toes, he was told, represented ten kingdoms which should arise in the latter time of the fourth great empire. The fourth beast in the vision of Daniel had ten horns, and the angel informed him that these stood for ten kingdoms, which should be destroyed before the setting up of the fifth great kingdom, that of the Son of Man. The toes and the horns represent the same kingdoms, all of which are to exist cotemporaneously in the very end of Gentile times.

The world still lives in the time of the fourth empire, the Roman. The three former, the Babylonian, the Medo-Persian and the Grecian, have perished. But Roman law still controls our legislation and life. Roman ideas, the old Latin tongue and literature, still dominate. All this is true even though the two empires, the West Roman and the East Roman, represented by the two legs of the image, have ceased to exist. No one can identify the ten kingdoms in the nations that arose out of the break-up of ancient Rome in A. D. 476. Besides, the feet stage of the image had not yet arrived, and we do not find toes growing out of a man's leg. Hence, to fulfill the symbolic teaching of the ten toes and the ten horns, there must yet arise ten kingdoms on the territory occupied formerly by the fourth empire. That territory includes all of Western and Southern Europe and Southwestern Asia, from Scotland to old Babylonia, and all the coast of North Africa. The kingdoms of this region must be

formed into a great confederacy, having over all a mighty ruler, who will be the personal "Beast" of Rev. 13, 4-10, the last, as Nebuchadnezzar was the first, monarch of the Times of the Gentiles.

This interpretation is strengthened when we consider the character of the rule in these kingdoms. Nebuchadnezzar saw the feet and toes of the image as made up part of iron and part of clay. The iron represents monarchy, the clay democracy, the rule of the people. When did the feet stage of Gentile world power begin? When the clay element in modern governments became prominent and dominant, i. e., in the eighteenth century, as witness the history of Great Britain, France and the United States.

What will lead to the formation of the great Roman confederacy? Many statesmen and dreamers have predicted a "United States of Europe." The idea has been fermenting in the minds of many. There is a consciousness of governmental weakness in dealing with the great problems of the day. The conflict in Europe has emphasized the need of stronger government and of union in some form for safeguarding the mutual interests of the nations. But the nations now existing in the regions of the old Roman Empire have a strong self-consciousness and separate national interests that clash so fiercely that union under one overlord will hardly come except under immense external pressure, the threat of some general danger to them all. Whence can such external pressure come? Certainly not from America. Our interests in the Eastern Mediterranean are as nothing in comparison with those of other lands outside of the old Roman territory.

In Ezekiel, chapters 38 and 39, the Spirit of God describes a future combination of appalling significance operating after the Jews have returned to their own land and have amassed much wealth. It is likely that this alliance will be formed long before its final destruction, and from this source may well come the danger that will compel the formation of the great Roman confederacy.

Note the nations entering into this nothern combination . Ezekiel 38, 2, reads: "Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, Meshech and Tubal." Many scholars are convinced this refers to Russia and her two capitals, Moscow (former capital of European Russia) and Tobolsk. Here we see the two great parts of the Russian Empire pointed out. The fact that Russia has become a mighty adversary of the Jews gives special significance to this prophecy. At least as early as 610 B. C. the Scythian tribes, the ancestors

of the Russian people, came into the view of the prophets of Israel in one of their many invasions from the north.

Who are the allies of Russia in that future invasion of Palestine described by Ezekiel? Chapter 38, verse 5, mentions "Persia, Ethiopia and Libya:" It was a sign of the providential preparation for the outworking of prophecy when in recent years Russia laid her hand on northern Persia. Verse 6 speaks of "Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands." According to Gen. 10, Gomer, a son of Japheth, had three sons, Ashkenaz, Riphath and Togarmah. Togarmah has been identified with the Armenians, dwelling in the regions about Mt. Ararat and westward. In her last war with Turkey, Russia gained a large part of this territory. Riphath is supposed to point out a people dwelling in the regions of the Carpathian Mountains. What people of modern times may represent Ashkenaz is not clear, but it is remarkable that the Jews for centuries have given this name to Germany. The expression, "all his bands," would aptly describe the many tribes and small states into which the Germanic race has been divided.

The prophecies relating to the Roman Confederacy exclude an alliance between any of its constitutent states or kingdoms and an outside power like Russia, which never was in any sense a part of the Roman Empire. One of the greatest efforts of Germany will be to separate Russia from her alliance with the powers of Western Europe. It may be assumed that in this she will one day succeed. The interests of England and Russia are so opposed that their present alliance can only be considered as temporary. Many prophetic students believe that Britain will one day lose her Indian empire, though it is clear from Ezekiel 38, 13 that she will retain her colonies, the "young lions" which, like Canada, Australia and New Zealand, have the same character of people and civilization as are found in the mother country, while India is but a great congeries of various races with separate languages and religions and all differing in these respects from Britain. It seems from Eze. 38, 13, that British power will seek to resist the Russian invasion of Palestine, but both great combinations will perish miserably before the mighty presence of the glorious Lord of Lords.

From all this we may realize what a tremendous program is just before the world. The Gentile powers are proving their utter inability to bring justice and peace to the peoples. Sinful man cannot rule his fellow man. Democracy is ripening to its final development, which

is socialism and anarchy. In the latter time the entire political body of the Roman beast, controlled by the mother of harlots, will be permeated with socialistic and anarchistic principles, as indicated by the **scarlet color** of Rev. 17, 3. Has not the Red Flag of socialism its prophetic symbol here? What were the red shirts of Garibaldi and his soldiers but signals of the coming time when the people would rule supreme? God reveals his idea of the value of democracy in choosing clay to represent it, a brittle fragile thing that soon falls apart, having no real cohesion and no power. In spite of the boastings of democracy, and in spite of the many good men who have stood for the rule of the people, anarchy is what it comes to in God's revelation of its final development. Mexico gives us a true view of its helplessness apart from the gospel. It was not any inherent worth in democracy that made it such a blessing to modern Britain and America, but the gospel which trained these peoples to self-control. Now we see how justice is lacking and competent government, when in our land there are ten thousand murders on the average every year and not one murderer in fifty is executed for his crime. What defilement rests on the land! Num. 35, 33.

God's ideal of government is the monarch, in whose single will all power is concentrated. When government is everybody's business it becomes nobody's business, hence utter incompetency. God has provided the one Monarch who has wisdom, righteousness and power for His great task. But before He takes the throne all forms of human government must have their day. And all show their helplessness. The dream image and the four beasts reveal progressive deterioration. Note the decline in relative values, gold, silver, brass, iron, clay. Note the same in the specific gravity of these substances; gold, 19, silver, 14, brass, 10, iron, 7, clay, 2. Progressive weakness by division is also apparent. "Thou art this head of gold," one, undivided, was the word of Nebuchadnezzar. His word was law. Then in the second kingdom we see Media and Persia, a dual monarchy, represented by the two arms. And see how poor king Darius labored all night with his councillors to save Daniel from the den of lions, and did not succeed. Further, the Grecian kingdom was divided into four, after the death of Alexander the Great, and the fourth kingdom, Rome, first into two, then into ten.

The four beasts show the same degeneracy. First the lion, the king of beasts, symbolizes Babylon. Then the bear, the leopard, and lastly the fourth beast is a nondescript monster the like of which was never seen in heaven, earth or hell. This in its ten horns symbolizes the great Roman Confederacy to come. Could anything more signally set forth the divine conception of rule by fallible men? Praise God, He is providing something far better for this poor world. Dear old Horatius Bonar of Scotland used to say, "God is now choosing His future kings and priests, who shall rule the world and lead the nations in the worship of Jehovah." You and I, beloved, with all believers, Jewish and Gentile, called by His grace between Pentecost and the second coming of our Lord, are chosen to sit with Him in His throne, Rev. 3, 21. Then will be seen the glory of the great Davidic kingdom. Our Lord Jesus, associating His Church with Himself in the dominion of this world, will bring just government and millennial peace to Israel and the nations. His promise to Israel is, Isa. 1, 26, "I will restore thy judges as at the first," as when they first dwelt in Canaan. These judges are already appointed. See Matt. 19, 28, where He said to the apostles, "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Thus has God revealed the great program of the coming years. It includes tremendous wars in the judgment of the nations, the awful rule of the "Beast," the final apostasy and tribulation of Israel, the resurrection and rapture of the saints, the coming of the Son of Man in power and great glory and the establishment of His rule on the throne of David over the millennial earth. Well may we pause in awe at such a future, and yet for us there is no pessimism in this outlook. "When these things begin to come to pass **then look up, and lift up your heads; for your redemption draweth nigh."** Luke 21, 28. What joy in such an outlook! What comfort to know that One rules who can overrule all these things and bring about the overthrow of His enemies and the entrance of universal righteousness and peace! And what incentive to labor that lost souls may be rescued from the coming welter of judgment and from eternal ruin!

II

The New Dawn for Israel

The great world war is presenting new problems for settlement. None of these will be more insistent than the disposition of Palestine and the Jews. The rights of the Jews in eastern Europe will come up for earnest consideration. Other interests, commercial, sentimental and strategic, are wrapt up with Palestine. The possession of the trade routes of the East, the security of Egypt and the Suez Canal, the sentimental position occupied by the Holy Land in the hearts of Jews, Moslems and Christians and the urgent need of providing for the future of the Jews, are all stupendous questions, burdening the diplomacy of the nations. All this brings the Jews not only into the councils of presidents and kings, but into the fore-front of God's providential preparations for the establishment of the divine rule in the earth.

This article is intended to help to a clearer understanding of the present and future position of the Jews, and to press on Christian hearts the burden of their obligation to Israel in connection with missionary work in Israel's behalf.

Two Millenniums in Darkness

Two words—rejection, dispersion—tell the story of Israel through all the ages from the days of Jesus until now. The Jews rejected Him, and He scattered them. The old complaint in Isaiah (59, 9, 10) is still true: "We wait for the light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes."

Sixty generations of Jews have spent their years in the gloom of apostasy from God. It is a dreary horrible tale of oppression, persecution, injustice, robbery, massacre, a living death. For nine hundred years the center of Jewish life was in Babylonia, during which time the Talmud was completed and committed to writing, by which the faith and practice of the Jews were solidified as in an iron mould and made unresponsive to God.

Then for six hundred years more Spain became the Jewish center till the rich happy life of that "new Palestine" was scattered to the winds in 1492. Terrible was that new exile, and though new local centers of Jewish trade and

learning were formed in many other lands, yet the Spanish Jews, celebrated for scholarship and refinement, never regained their old place of power and influence.

The centuries of the crusades for the possession of the Holy Sepulcher were disastrous to the Jews of western and central Europe. Their life was more and more restricted. They were driven from the cities and lands of western Europe and found refuge in the kingdom of Poland, where they met with milder treatment. When Poland was divided Russia inherited the larger number of these Jews, and as a result over 6,000,000 Jews find their home on Russian soil to-day. This great community formed the new center of Jewish life and learning.

During these centuries these masses of Russian and Galician Jews have dwelt in intellectual darkness under rabbinic restriction and bigotry. They were forbidden the study of modern languages, literature and science. Confined in their narrow ghetto existence their intellectual horizon grew narrower still, and they sank into deeper ignorance and darkness.

But this was not all. Govermental repression fell upon them with heavy hand. The Jews were made to feel they had no rights. Especially after the assassination of Alexander II. in 1881, new burdens were laid on the unhappy people, new modes of oppression were invented, pogrom followed pogrom and more than a million Jews were driven beyond the Russian borders to seek relief in other lands. The lot of Israel in Russia became in the last generation as dark and hopeless as in Egypt under the Pharaohs.

Anticipations of the Dawn

Jews have never lost sight of the new day promised in the prophets for Israel. All the great ideas of the Jews concerning the last days and the new golden era for Israel and humanity found expression in their popular literature in the two centuries preceding Christ. Then it was that the people indulged in dreams, based on Old Testament teaching, of the coming glory of Israel. And they saw clearly that the third great age of the world's history would be anticipatory of the Kingdom of the Messiah. It was taught that human history covers "a world-week of seven millenniums, corresponding with the week of creation." According to that ancient literature there are two time-worlds, the present world of suffering and toil (note Gal. 1, 4) and a millennial Sabbath, "the world to come" (see Luke 20, 34, 35).

The six thousand years of the present world time are again divided into three periods of two thousand years each. The first is without Law, the second under the Law and the third "is a period of struggle and catastrophe preparatory to the rule of the Messiah." This last describes our age exactly in relation to the Jews.

The various apocalyptic writings of the two centuries preceding and the first century following the coming of Christ all agree in describing the period immediately preceding the coming of the Messiah (i. e., the second coming of Christ) as a time of great trouble, called the "Woes of the Messiah." There will be much moral declension and a great apostasy in Israel. Mighty wars will close the terrible scene of this age just before the coming of the Messiah.

It is well to remember that these views have been held by Jewish teachers since the days of the Maccabees, in the second century B. C. They are clearly derived from the Old Testament prophets, and our Lord and His apostles unfolded the panorama of the end of our present age with even greater clearness. They have governed the ideas of Jews relative to the future down to the present time. It is not then a matter for wonder that many Jews have been deeply impressed by the great European War. They felt it was the beginning of the end, and have called attention to the fact that this war began on the day of the Black Fast, the Ninth of Ab, coinciding with August 1, 1914, the day on which Germany declared war against Russia and France. From the destruction of the first temple in B. C. 586 to 1914 was a period of 2,500 years, or fifty jubilees. Thus it is clear that in all the history of two thousand years the Jews have been waiting with eager anticipations for this very time as the dawn of their new day.

Era of Emancipation

Rays of the dawn for the Jewish people began to be visible about the middle of the eighteenth century. The three centuries preceding had been the darkest period in the history of Israel. New light began to enter the depressed ghettos of Europe. Legal restrictions were removed, and Jews began to enjoy in some measure the rights of citizens. A slow intellectual emancipation became the experience of many individuals in the midst of the general bondage to ignorance. Moses Mendelssohn translated the Bible into pure German, and this led finally to the deliverance of German Jews from the use of the

debased Yiddish. The Haskalah movement in Russia corresponded for Russian Jews to the general European Renaissance, and opened up an entirely new era of intellectual development for the denizens of the Jewish Pale.

As one great result of this intellectual revival there has come about in the last generation a renewal of national consciousness. Zionism has arisen, organizing the Jews for a return to Palestine and in the work of its forty colonies preparing the land for the advent of the people. The ancient language has been revived in the land of the prophets. Jews by their wealth and intelligence have won recognition and influence throughout the world.

A Century of Missions

During fourteen centuries the church neglected and despised the Jews, robbing them of their promises and loading them with curses. Then with the beginning of the nineteenth century a new spirit took possession of many Christians. Mission work for Jews was undertaken both in Europe and America. The results have been nothing less than marvelous. Multitudes of Jews learned for the first time of the New Testament, and they read it today in more than a dozen languages. The terrible hold of the Talmud on the Jews has been largely broken. Over 204,000 Jews were baptized in the nineteenth century, while multitudes who have not accepted Jesus as their Lord have come under the influence of New Testament ideas and are learning to admire and love the figure of Jesus. They are now in a far better position for receiving Christian truth. One may well praise God for the dawn of real enlightenment for the Jew in this growing knowledge of the inspired Word.

The forces at work today for the evangelization of the Jews are organized into over one hundred societies. More than six hundred laborers are giving their lives to this great work, aided by many voluntary helpers. Few churches are doing official work in behalf of Jews, but there is a tugging at the consciences of many Christians because of the neglect of Israel.

New Conditions

The great Jewish national revival, taken in connection with the deepening bitterness against the Jews in Russia and other lands, had already intensified the situation for them, even before the outbreak of the European War. There had been such a deepening of the race consciousness of the Jews and of the feeling of their self-sufficiency,

that missionary work was growing more difficult. Nearly all over the world the Jews were organizing in distinct opposition to mission work.

But since the outbreak of the war a new spirit seems manifest in many Jews. There has been a great sobering of thought among them, and they seem to have a new view of the trend of things. The possibility that the days for the fulfillment of the prophecies are here has caused many to search the scriptures afresh, and has made them willing to listen to the gospel story. The sufferings of their brethren in Europe and Palestine have brought multitudes face to face with the dread realities of life and death, and their hearts seem tenderer and more open for divine comfort. It is true the old opposition continues on the part of many, but they do not find the same encouragement from their brethren.

One incident points to this changed attitude. The anti-missionary leaders held recently a great mass meeting of Jews not far from our mission hall, and warned the Jews against our work. The next Friday night we had the largest crowd of men we have yet had at the hall, and nearly all new faces. Our mission had been advertised, and these men came to see for themselves. They sat in all silence hearing the gospel, and went out without any disorder.

The Larger Evangelistic Outlook

It is thus evident that we face new conditions and opportunities in the Jewish field. It is surely a day for larger vision. The larger evangelic outlook views the Jew as God's final instrument for redeeming a lost world. See Zech. 8, 23; Acts 15, 13-18. If we have not this view of God's mighty plan, we shall fail to comprehend His ways among men. True missionary statesmanship must grasp the **divine** order of missionary procedure, viz., to the Jew first in preaching the gospel, and recognize that the final work must be done by the Jew. This will mean every effort to save Jews now and to prepare them as a nation to recognize their Lord when He comes.

America's Opportunity

The great mass of the Jews have lived for centuries in the midst of Roman and Greek Catholic populations, far from any true gospel influence. Their own moral life was superior to that of the so-called Christians by whom they were surrounded. The worship of saints and pictures gave them no aid in forming true conceptions of Christi-

anity, but turned them in disgust from such idolatry. Added to this was the terrible burden of persecution by these false followers of Christ. In the midst of such baptized heathenism how could they be won to a pure Christianity which they did not see?

The great Russian persecutions since 1881 have been God's opportunity to bring these Jews face to face with the gospel. More than a million of them left Russia, and today our country shelters three million Jews out of the 13,100,000 Jews of the whole world. One-half of these 3,000,000 live in Greater New York. The yearly increase in our country by birth alone is 75,000. It will thus be seen that God is giving our American Christianity a great opportunity for evangelizing the Jews. This opportunity will also test the churches of America.

Great Field in New York City

There are only ten cities in the world which have a larger population than the Jewish population of Greater New York. Only two other countries, Russia and Austria-Hungary have more Jews than this one city. Almost one-eighth of all the Jews on earth live and move and have their being in Greater New York. To reach Jews here means to touch the lives of Jews all around the world.

The work we are doing in this city was begun in 1908, when the New York Jewish Evangelization Society was organized. This Society was incorporated in 1910, and its Board of Directors and Brooklyn German Branch are made up of members from seven denominations.

In our work among the Jews we seek to reach men, women and children. At the present time we have a small hall in a very suitable locality and our meetings are the most encouraging we have had in over twenty years' connection with the Jewish mission field. Almost daily we come face to face with new opportunities and new encouragements. There are many enquirers, and others are coming out into the light. Still others are being prepared for baptism.

For five years we labored in Broome Street, in the midst of a most fanatical district. The opposition was intense, but our persistence there brought fruit and further results keep coming to light. Two young men are now loving and serving the Lord who confess that in Broome Street they helped in the destruction of our property.

We have at present a very precious work among the women. Mrs. Chalmers has been giving the gospel to these for seven years. We are sorry there is not room to

tell of the blessed work that has been going on. We have all been very much cheered in recent months by the way the women are coming out. Even in cases where we feared there was little attention given to the messages, and that women came only that they might receive some temporal benefit, we find that the Lord has been truly at work. One such woman, apparently after only the loaves and fishes, it was found told the story she heard at the mission regularly to her son at home and he is now a believer in Christ. Others are standing for the truth and teaching their children to love Jesus and the New Testament.

The Lord has given us a faithful and earnest band of workers, both Jewish and Gentile. We are united in deep longing and prayer for larger quarters, where we can do a more extended work. Our Building Fund amounts with cash and pledges to nearly $5,000.00. We need a much larger sum than this to secure the needed facilities. It is our earnest desire to prepare laborers and reach out into other parts of the great city and to towns outside and give the gospel to multitudes wholly unreached today. We ask our readers for earnest believing prayer that this work may be further enlarged and be a rich spiritual blessing to many poor sons and daughters of Israel.

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